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SAINT MARY-OF-THE-WOODS COLLEGE

Terre Haute, Indiana

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Biography
Knoerle, Sister Jeanne
11/17/71

KNOERLE, SISTER JEANNE

SISTER JEANNE KNOERLE, S.P. - Curriculum Vitae

Community Affairs File

Born in Cleveland, Ohio

POSITION: President, Saint Mary-of-the-Woods College
Professor
Director of Asian Studies

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ACADEMIC DEGREES:

B.A. - Saint Mary-of-the-Woods College (1949)
M.A. - Indiana University (1961)
Ph.D. - Indiana University (1966)
Honorary Doctor of Letters - Rose Hulman Institute of Technology (1971)

Additional Work: Catholic University of America
Georgetown University

Fulbright Award - Summer Seminar in Art, Culture and Society, Taipei,
Taiwan 1966

Visiting Professor - Providence College, Taichung, Taiwan 1966-67

MEMBERSHIP IN LEARNED AND PROFESSIONAL SOCIETIES

The Asia Society
American Society for Aesthetics
Association for Asian Studies
American Society for Eastern Arts
Delta Kappa Gamma Society

MEMBERSHIP ON SCHOLASTIC, CIVIC OR ECCLESIASTICAL COMMITTEES:

Board Member: Union Hospital of Terre Haute
United Fund of the Wabash Valley
Mental Health Assn. of Vigo County (2nd Vice-Pres.)
Wabash Valley Goodwill Industries, Inc.

Secretary of Associated Colleges of Indiana 1970-72

Executive Committee of the Indiana Conference of Higher
Education (1972-73)

Participant in the NBC-TV TODAY Show, June 23, 1971

Member: Finance Commission of the National Catholic Education Association
College and University Division - Dec. 1971

BOOK, ARTICLES, TALKS, ETC.

M.A. Thesis: "Pius XII and Modern Communications Theory"

"The Poetic Theories of Lu-Chi — With a Brief Comparison with Horace's Ars Poetica" published in Journal of Aesthetics and Art Criticism, 1966

"The Chinese College Woman" published in Indiana University Alumni Magazine 1967

Publication of Ph.D. dissertation on The Dream of the Red Chamber in process

Received "Advisor of the Year" award from the Catholic School Press Association 1960

Educational Counselor Purdue University's Old Masters Program 1970

Frequent speaker at service clubs, professional organizations and church and educational groups.

1952 (Jan.-June)	St. Columbkille High School, Chicago	Teacher
1952 (Sept.-Nov.)	Providence High School, Chicago	Teacher
1952-53	Central Catholic High School, Fort Wayne	Teacher
1953-54	Immaculata High School, Washington, D. C.	Teacher
1954-63	Saint Mary-of-the-Woods College	Chairman-Dept. of Journalism
1963-66	Study, Indiana University	
1966 (Summer)	Summer Seminar in Art, Culture & Society, Taiwan	
1966-67	Providence College, Taichung, Taiwan	Visiting Professor
1967-68	Saint Mary-of-the-Woods College	Asst. to the President
		Assoc. Prof. of Asian Studies
1968	Saint Mary-of-the-Woods College	President
		Prof. of Asian Studies

Knoerie, S.P. Jeanne

KNOERLE,
SISTER JEANNE

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SMWC president active in association activity

Sr.
Jeanne Knoerie, S.P., president of Saint Mary-of-the-Woods College, has had a major role in compiling information relating to programs and activities of church-related higher education, which will be published by the National Congress of Church-Related Colleges and Universities.

In a recent meeting in Washington, D.C., the Congress attempted to draw attention of both churches and the general public to the contributions

Sr. Jeanne recently completed a two-year term as chairwoman of the Board of the Association of Catholic Colleges and Universities. She also serves on the board of directors of the newly-formed Indiana Academy in the Public Service, Independent Colleges and Universities of Indiana, and is a member of the National Association of Independent Colleges and Universities.

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Community Affairs File

Knoerle, Sr. Jeanne

Community Affairs File

Meet Sister Jeanne Knoerle .

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Sister Jeanne Knoerle received her Ph.D. in Comparative Literature/Asian from Indiana University in 1966. She reads, writes and speaks Chinese.

During 1966 and 1967, she was a visiting professor at Providence College, Taichung, Taiwan, and revisited the island nation in 1979 with a group of American educators. Last fall she visited China's mainland with a group of 20 other college presidents, religious leaders and educators on a tour sponsored by the Association of Catholic Colleges and Universities to discuss the possibilities of exchange between the American organization's 212 institutions and China.

She has served on the American Council on Education's Commission for Women in Higher Education (1976-79) and has been a member of the executive committee of the Women's College Coalition and is a

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former president of the Indiana Conference of Higher Education.

In addition to her earned academic degrees, Sister Jeanne has been awarded five honorary doctorates. She is listed in "Who's Who of American Women," "Who's Who Among Authors and Journal-

ists," "The Dictionary of International Biography" and "Leaders in Education."

She is the author of "The Dream of the Red Chamber, A Critical Study" published by Indiana University Press in 1972. She is also the author of numerous articles on Chi-

nese literature and on education for women.

In speaking of achievements made during her tenure as president of the Woods, Sister Jeanne said, "The Woods is very much aware of the changing, expanding role of women. We have geared our curriculum to prepare students personally and professionally for leadership roles in the modern world. Our greatest triumph has been our ability to respond to the new needs and opportunities opening to women and offer programs to meet those needs as they have arisen."

For the future, Sister Jeanne says, "Our goals for the rest of this decade are challenging ones which encompass the realization of Phase II of our Decade XV Program, an \$8.6 million plan leading to our sesquicentennial, as well as a continuing effort to develop and be recognized for academic excellence."

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SISTER JEANNE
Responding to students' needs

Knoerle, Sister Jeanne

Community Affairs File

China trip

Sister Knoerle reflects on

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Community Affairs File

Editor's Note: China Reflections is a four-part series to be continued in the Star Monday, Tuesday and Wednesday. The articles were written by Sister Jeanne Knoerle, president of St. Mary-of-the-Woods College, who recently visited mainland China.

Talking and writing about China has been something I've been doing for a long time. I spent a number of years in the late 1950s and early 1960s studying the Chinese language and studying about the Chinese people — their history, their literature, their politics. I spent a year teaching in Taiwan in the mid '60s. And, as much as a college president could, I have tried to keep updated during the intervening years.

That is why I have been somewhat frustrated by the difficulty I have felt in trying to focus my reflections and feelings since my recent return from a trip to mainland China as part of an educational delegation. I have been a victim of waves of conflicting emotions and reactions and feel that I can probably best sort out and communicate my experience by dividing it up.

I went to China in four capacities — as an educator interested not only in potential exchange, but in how the Chinese educate and what is of highest priority in their system; as a kind of pilgrim to a land and people I have long admired, studied and loved; as a Catholic saddened by the split in the church of China, and hopeful that the small new beginning

evident at present will open both China and the Church to a mutually beneficial relationship; and finally, as a woman, desirous of knowing and understanding the experience of the women of China, their expectations, their concerns, their tragedies and their joys.

In the first set of reflections, let me concentrate on my role as educator. Our group was a delegation of Catholic college and university presidents — augmented by two American archbishops — Borders of Baltimore and Gerety of Newark; the religion editor of "Newsweek," Ken Woodward; the son of the governor of New Jersey, on vacation after finishing law school; and several members of the Maryknoll China Research Staff.

In all, we were 21 — two bishops, nine priests, five nuns and five laymen. We were later to understand that we were the highest ranking Catholic delegation to come to China since 1948 — a distinction that meant more and more as we traveled and met Chinese Catholics so long separated from any contact with outsiders. But we came not only as a delegation of Catholics, but as a delegation of educators to talk about educational exchange, and we did a great deal of that.

A large part of our trip involved meeting with the top level administrators of a number of universities — two in Hangzhou, one in Shanghai, one in Nanking and two in Beijing. The conventional rites of these visits never varied. We were ushered into a rectangular room with A) a table in

the middle, with our delegation and the top Chinese staff seated around it and the second level staff in the row behind, or B) a set of overstuffed chairs with crocheted antimacassars and arm rests, the chairs arranged in a perfect rectangle with tables for tea in front. The first action, after handshakes and taking seats, was a welcome by the highest ranking officer — the president if he was on campus, (which he rarely was because presidents are more often engaged in political than academic pursuits) or the vice president in his name. This welcome was translated by the usually excellent translators assigned to the delegation. All this was done while the tea was being poured — always in large, nicely decorated mug-sized china cups with covers. More hot water was poured at least twice during the meeting, sometimes the servers busily interrupting important or eloquent statements with total unconcern.

After this welcome and the introduction of the Chinese administration, the leader of our delegation indicated how pleased we were to be here and introduced each one of us. Then we were told something about the university — its size, the number of students, kinds of departments, etc., after which we reciprocated and the meeting was then open to questions and answers. We became increasingly skilled in asking questions as we progressed, primarily because we had learned the basic elements of the Chinese higher educational system in the first visits and could go into more depth later on.

There are great similarities and great differences in our systems. The Chinese have a four-year undergraduate curriculum with an academic year divided similarly to ours. They have almost the same professional ranks as American colleges and universities; and their universities are departmentalized, including graduate departments, similar to American universities. Most are just now re-establishing their graduate programs, which were seriously undermined during the cultural revolution.

In terms of dissimilarities, the university curriculum is much more structured than most American universities, and as everything else in China, much more controlled. There are very few interdepartmental courses such as we find in our general education sequences. Instead, students take almost all of their courses within the department in which they are registered. History, or literature, or philosophy, for instance, may be taught in a variety of departments by professors in those departments rather than by professors drawn from the departments of history or literature or philosophy.

Also, the professor-student ratio is extremely high, sometimes almost approaching 2 to 1. This situation is due to a number of causes: the sheer number in the population where almost everyone is unemployed; the lack of any retirement policy; the fact that most college professors are also paid by the university to do research, many of them almost full-time, and these professors are in-

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cluded as teaching faculty; and the fact that the universities are now rebuilding after the devastation of the cultural revolution so the student bodies are still relatively small. (The largest university we visited, and I believe it is the largest in China, was Beijing University with 10,000 students.)

Student tuition, fees, room and board are totally paid for by the government and once a student is admitted to a university there is very little chance that he or she will drop out before graduation. All students reside on campus in university dormitories — usually six in a room — and no one may marry before graduation. Students are selected by an examination which skims off only the very top students in the country. (I'll have more to say later about the ratio of men and women students). Since only four percent of Chinese high school graduates go to college, a strong, intelligent, dissatisfied remainder are left to work as functionaries at a lower level. As China modernizes and things become better, I think we should look not only at the university graduates, but at this group of "might-have-beens" as well. It is hard to believe they will not play a significant role — and perhaps not without force.

There is at present no private university system in China. Pressed about whether there is a planned resurgence of any of the earlier private universities, they would and could only reply that they are spending a great deal of time developing the present system. And a great deal of development it needs after the cultural revolution years. During these years, from 1966 to 1976, most of the universities were either shut down totally, or were turned over in some significant way "to the people." Some universities were found to abolish the entrance exams so that everyone could enter (sometimes primary school graduates), and many faculty members were punished, especially those tainted in any way with

association with the West, by being sent to the countryside or given menial or heavy laboring jobs to cut them down to size. Several faculty members we met commented in private conversation that, as hard and disastrous as the cultural revolution was in so many ways, this experience provided them in a peculiar and valuable way with a time of quiet thinking and a new respect for manual work. It was hard to decide whether those sentiments were truly what they thought, or what they thought they ought to think, but that surely is a hard way to come by leisure time!

One group of persons who was particularly vocal was the generation of younger people now in their late 20s and 30s who missed their opportunity for education and therefore their opportunity for advancement in the system. For them, their lost opportunities are still a festering sore and the working out of the emotional residue of these years will surely color the history of China during this century.

The greatest problem for teachers and students seems to be the materials for teaching — books, audio-visual resources, films, etc. Even at the best universities, the shortage is acute, and would seem to be one way that those of us interested in giving some substantive help to Chinese students could do so. While some materials are of a sensitive nature, most are not and would be very much appreciated, especially if they could be given not as a simple gift, but as a kind of exchange for something they could give us.

On the other hand, the motivation of students is very high and must make the work of teachers a satisfying experience. I was reminded when I listened to several persons talk of the stories of Abraham Lincoln studying in front of the fire and other similar American tales of perseverance and determination. I think that same sense of perseverance is evident among so many of these fine

and enthusiastic young persons the quality of whose life is so dependent upon the extent and especially the certification of their knowledge.

Many of them want to come to the States and already some restraint is being placed on the numbers who may come, because, having opened the gates, the impact has been evaluated as mixed. Earlier students are returning now — many with somewhat suspect ideas. Some are not returning at all and future exchange I'm sure will be dependent both on political policy in China as well as on the

resources of American universities in providing financial support to Chinese students. It is unfortunate that at the time when we are becoming more and more aware of our global interdependence and our need to stress the international dimension to our students and in our curricula, domestic financial problems, especially in the area of student aid, make it very difficult to offer adequate or even minimal aid to many international students. Therefore, whether the mission of our particular delegation to China to encourage and expand academic exchange will be successful depends on forces outside of our immediate control. At present, at St. Mary-of-the-Woods College, we have no plans to develop a formal Chinese exchange program. However, now that we are in contact with a number of institutions and people in China personally, we may be able in the future to work out some individual exchanges. And as we encourage an interest in China among American students (though language is a serious lack), we may be able to develop a summer program of travel and study there, perhaps in a cooperative venture with other colleges.

In the meantime, the most possible exchange is at the professorial level and that is the one most likely to be successful. Many Chinese professors are excellent or at least passable in English and would truly add a dimension to the academic offerings of American colleges.

Overall, I would evaluate the success of our educational mission in China as about a "B." We did our homework, we performed our task with propriety and even some excellence, we developed knowledge, ability and some skill in understanding and evaluating the Chinese educational system. We missed out on an "A" because we did not develop any tentative action plans. They hopefully will come during an advanced course that I hope I will be part of.

Opportunity

Private World Of Excitement And

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Editor's Note: China Reflections continues today with part 2. The four-part series is written by Sister Jeanne Knoerle, president of St. Mary-of-the-Woods College, who recently visited mainland China. Sister Jeanne has had years of study in China culture.

By **SISTER JEANNE KNOERLE**
President

St. Mary-of-the-Woods College

In the second of my reflections about China I would like to talk about a few of the general characteristics of the Chinese and of the culture of China and some of my reactions to them.

As we were landing in Shanghai I was caught in a private world of excitement and thanksgiving at this opportunity at long last to see China — a dream I had had for so many years that the original desire was lost in the mists of my memory. Here we were, however, gliding over the China Sea, over the little rectangles of rice paddies, and the curling lines of rivers and canals, setting down with quite a bump in Shanghai. The airport looks like something out of the 1930s. It is bare, with a few pieces of somewhat battered furniture. There are grease spots on the unpainted walls over the chairs where generations of "waiters" have rested their heads. And in general it is probably the least advanced airport of any I have ever seen, despite the fact that Shanghai is the largest city in China. (The Beijing airport, on the contrary is a beautiful, modern facility.)

We were met by a delegation of Chinese from Fudan University who gave us our first example of the unusual friendliness and hospitable nature of the Chinese. If there is an outstanding characteristic that struck all of us while we were in China it was the friendly, welcoming nature of the Chinese. I know they pout and get angry and become depressed, and I know from conversations and observation that a happy nature is not an essential Chinese characteristic, but those Chinese we met on the street and in the stores, or who were assigned to guide us, were unfailingly pleasant. Several times when I went into a department store, or a shop along a side street (places where few foreigners venture since we were always encouraged to visit instead the official Friendship Stores and were dutifully dropped there periodically by our guides), I was always immediately surrounded by dozens of smiling, curious faces fascinated by my purchase. There were unselfconsciously interested, unabashedly curious, and always pleasant.

I remember especially one incident in Shanghai in the very large department store there. The department stores show little but that is apparently unnecessary since they are thronged with thousands of customers. I was interested in buying a blue Chinese jacket like the ones you see wherever you look in China. I inquired in my best Chinese at a first floor counter and during that conversation attracted a medium-sized crowd who all gathered to listen to the exchange.

They were on the third floor, I was told. Sure enough they were, and the clerk very happily had me try several on. This operation absolutely electrified the whole third floor — I would judge three of four hundred people — all of whom crowded around me to watch me put on and take off the jackets. They were polite, absolutely quiet, and pleased when I decided to buy — nudging each other and clearly approving of the transaction, even accompanying me to the counter to pay for it. The only unpleasant aspect of the entire incident was the amount of faric previously consumed by those surrounding me!

I do not want to over-emphasize this quality of outgoing friendliness, but it must surely be counted as a major characteristic in any recounting of the virtues of the Chinese. It was so omnipresent in every city, and under every circumstance that it is clearly a part of the warp and woof of their culture, and not something mandated by the regime.

We were also treated at one point, however, to a sample of how the Chinese react when they are piqued. One day the leader of our delegation and several other members did not accompany us to an arranged meeting because they felt other urgent business was more important. Furthermore, the process of decision making about this business made the rest of the delegation late for the appointment. As a result of our lateness and because our delegation was led by the second in charge, the usual warm reception was decidedly chillier, at least on the part of the top level staff, and showed perhaps more clearly than anything else the value placed both on status and convention — and the result of violating them.

One of the great conventions of China, I had always been told, was a strong love of family. We were there too short a period for me to see and meet and talk to many families, but the evidence is there that family is still a very strong influence. However, the extended family is more and more a thing of the past and as China modernizes and moves more clearly in the directions in which it now seems headed, it is obvious that the need for strong family ties will probably lessen and the nuclear family will more and more predominate as it has in all first and second world countries. The proliferation of apartment buildings in all the cities of China seems to be one evidence that this process is well along the way, since these apartments are built only for single families, though unlike most American families the elderly parents of a couple will sometimes live with them, in painfully inadequate space, of one of these apartments. (For the Chinese space is truly a luxury and few have it.) Taking care of elderly parents other than in the home is relatively unknown in China, so this arrangement is the expected one. The life span of the Chinese is, however, still not very extended, so the relative number of older persons who need such care is very small — in fact, 65 percent of the population is under 30!

Children are everywhere and the Chinese love their children. Whenever I stopped to admire a child in the street, or in a store, the parents or grandparents unfailingly stopped, told the child to wave and smiled and laughed in return.

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The children, usually round, rosy and happy, are generally dressed in beautiful bright colors while the adults almost always choose the omnipresent blue outfits for themselves. The department stores carry many colored blouses and sweaters and slacks for adults — and I'm sure they must be bought. But the strongly predominant color on the streets of China is nonetheless blue. I wondered about this and was told that it was still considered a bit "free" to wear bright colors on the streets and that, while some of the young people were doing it more now, it was still not a totally acceptable behavior.

The Chinese have an almost Puritan-like set of behavioral norms. Many of these are unwritten, but very powerful and some are being tested by the young, as they are in every society. But the testing is tentative and not very strident, though the potential of more vocal resistance is not far under the surface. The push toward broadening behavioral norms is nowhere near as powerful as it is in the U.S., but as the interaction between these two countries increases, so does the pressure. And the Chinese seem particularly sensitive to American influence.

In general, many of the things I find I like in the Chinese are things I like in Americans too — their friendliness, their unabashed pragmatism, their sense of humor. But despite these similarities, the Chinese are not very much like Americans and trying to sort out their motivations and attitudes takes sensitivity, a willingness to learn, and a sense of Chinese history. Of the three perhaps the last is more important, since it's out of that past that so much of what they do arises.

Probably the most essential element of the modern past that a westerner must remember when evaluating his or her experience in China is that the Chinese experience of the west has not been a very happy one. The reasons are complex and blame, I believe, must be shared both by China and by the rest of the world. Because of the long and proud history of China as the "Middle Kingdom" its modern leaders had developed little or no experience of dealing with other world powers as equals. Instead, they expected tribute and respect for China as a superior power. This, of course, was not the western expectation and when neither set of powers was willing to adjust their expectations the result was war and political and economic hegemony by the stronger western powers, which placed China and the Chinese in a position of inferiority even on their own soil — a particularly humiliating situation for a nation so proud of its long and rich tradition.

As a result, the 20th century has been for China a long series of conflicts — against the western powers who had carved out "spheres of influence" in the 19th century, against its own imperial leadership, against adversaries battling for supremacy with China itself, against the Japanese, against the Axis powers, against the Soviets. And underlying all of this has been an almost desperate desire to re-state her own identity and power as Chinese. Therefore, when the speech and actions of the Chinese seem particularly aimed at "doing it themselves, for themselves," that attitude has a very real historic rationale and is not designed merely to frustrate superior westerners who "want to help". Several times during our trip I had to remind myself of this history especially on several occasions when we asked if we could send particular materials and were given a polite but negative "no thank you, we are developing our own."

I have frequently been asked about

the food and what our reactions to it were. In fact, I am not a good one to ask since I love Chinese food and would almost always opt for it in favor of western food. As visitors we ate better than most Chinese generally do. We were served five dishes, plus a soup at most meals, usually pork or chicken or fish (very rarely beef) and several vegetable dishes. Most families on the other hand, would serve only one dish at a meal, with rice or noodles depending on the part of China in which they lived — and some items would be rationed from time to time. Fish was rationed in Peking while we were there, according to our guide — though there was little evidence of that from our vantage point; if we ordered it, we got it. The breakfasts we were served were American, with some of the best bread, toasted, that I have ever eaten anywhere. The typical Chinese breakfast is not very different from the other meals eaten in China and most Americans simply do not like it. Therefore, especially for the most western among us, the promise of one consistent American meal every day made the other meals more attractive.

With the exception of several banquets that we attended, the meals were filling, but not stuffing. There was no sweet dessert, as in the States, and periodically this led several members of our delegation to have a "chocolate fit" and seek in all the possible Friendship Stores and hotels that catered to westerners for a chocolate bar. I must admit to being very happy to share such a find when it was offered.

At the time we were in Beijing it was cabbage harvest time and many, many cabbages we saw! They were pouring into the city from the countryside on all kinds of vehicles — horse drawn wagons, motorized trucks, bicycle driven carts. Wherever you looked in Beijing there were cabbages on trucks — and wherever you looked as you drove through the countryside there were cabbages in the fields. Our guide explained that everyone is given 10 kilos of cabbages by the government, since it is a staple of

the diet, and that you may purchase as many more kilos as you want and can afford. Whatever is left after all this has been accomplished is stored by the government and may be purchased later. However, the price will almost triple. So everyone buys as much at harvest time as they can. The problem, of course, is where to keep it and it almost seems as if the houses are alive with cabbages stored everywhere — on the stairways, in hallways, in windows, wherever it is cold enough to keep the cabbages from spoiling! And according to our guide they last most of the winter.

This mention of the government's role in distributing the cabbage prompts me to speak about the omnipresent role of the government in the life of China and the Chinese. If there is one characteristic that struck all of us more forcibly than any other during our whole experience in China, it was the feeling of control the almost total lack of freedom that the Chinese have. There seems to be no area of life that is free from government control.

One must have permission of one's work unit (hence government) to be married. If a couple has one child they are given a bonus (by the government), if two, the bonus is taken away, and if they have three they are subject to a tax. The government gives the tests for entrance to the various levels of schooling and the government assigns you your job. (One of the boasts of the Chinese universities — in contra — distinction to American universities — is that every graduate is immediately employed!) And the government guarantees an elderly couple that they will be taken care of by their children.

And these are only a few examples out of hundreds of everyday activities controlled by the government.

There is no doubt that the Chinese are physically better off than they were in the early part of this century. They have clothes and food and places to live. There is no evidence of the destitution that was so prevalent, especially during the last days of the Ch'ing Dynasty, and there seems to be a modicum of material goods

available. But these things have been purchased at an enormous price in human freedom.

Where one has no other frame of reference such a price for such a prize seems little to pay. But as the Chinese more and more interact with westerners, and especially Americans, and begin to experience the rising expectations that will inevitably accompany that interaction, the price of control may become too much to pay.

And if that happens we may see what happens when filling unfulfilled personal desires takes the place of fulfilling the stated needs of the country - and whether that can be accomplished peacefully.

China and America seem to be at the opposite ends of a spectrum — one totally controlled, one totally free. Being in China caused most of us to re-evaluate and relish our own freedom. It also caused us to reflect on how our freedom and individuality can be and too often are abused. And I'm sure, just as this kind of culture shock caused us to look anew at ourselves and our basic assumptions about freedom and individuality, so many Chinese, as the western world opens up to them, are now re-evaluating their basic assumptions about control and commonality. Somewhere between the two extremes lies a happy country that neither of us has yet reached.



Knoerle, Sister Jeanne

Community Affairs File

Role In China

Religion Has No Official Place,

JAN 19 1982

Editor's Note: China Reflections continues today with part 3. The four-part series is written by Sister Jeanne Knoerle, president of St. Mary-of-the-Woods College, who recently visited mainland China. Sister Jeanne has had years of study in China culture.

**By SISTER JEANNE KNOERLE
President**

St. Mary-of-the-Woods College

This third article about China will be some random reflections about what I experienced of Christianity in present day China during our brief visit. As I have indicated previously, our group was predominantly made up of Catholics — bishops, priests, nuns, laymen — who went to China as educators but whose interest at home is particularly in church-related education.

My own interest in the religious experience of the Chinese is more than merely academic and it is hard for me to be totally objective and analytical. I did not go to Taiwan in 1966 nor to mainland China in 1981 as a missionary — in each case I want as an educator — but my experience has been colored by my knowledge of the missionary community and my innate interest in the role that Christianity has played in international culture.

China, of course, is a Communist country with a primary emphasis and dedication to the philosophy of Marxism-Leninism and religion has no official place nor role to play. Of the almost billion Chinese, Christians are only a small fraction. Even adding Buddhists and Moslems together with the Christians, there are probably only about three percent of the Chinese who call themselves religious believers.

My own experience of the Chinese I know, corroborated by my experience in Taiwan and now in mainland China, is that the Chinese do not in general have a deeply religious sense. Religion has never been a strong element in their culture, nor in their history. In fact, except for folk religions, there is no true indigenous religion of China, since of the two major strains of thought which were born in China, Confucianism in fact is not a religion but an ethical system, and Taoism is really a natural philosophy. Buddhism was imported from India and flourished at various times in China, though its present influence is very weak. Therefore, not only did Christianity historically face resistance from the Chinese because it was an alien, western religion, it also faced a people whose attitude toward religious reality was one of general indifference.

The present Chinese constitution states that citizens are "free to believe and free not to believe" and the Chinese are very proud of what they consider this official corroboration of religious freedom. I am sure that that line from the constitution was quoted to us singly and as a group several dozen times while we were in China. And our guides made certain to tell us that several Christian churches were open in each of the cities we visited — and that those churches were usually crowded. So it is clear that the years of isolation and of communist rule have not snuffed out the faith of those Christians who survive in China, a faith carefully built and nurtured by the many missionaries who served there through the years.

My own religious community, the Sisters of Providence, sent the first American Sisters ever to serve in mainland China, establishing a middle school in the old city of Kaifeng, several times a capital of China. Much like the French Sisters of Providence who came to Indiana in 1840 from Ruille and established the American foundation of the Sisters of Providence, these Sisters of Providence who went to China in 1920 established a native order, the Catechist Sisters of Providence, who continue to flourish in Taiwan. (I met and knew a number of these Sisters when I spent a year, 1966-67, teaching in Taiwan.)

In the late 1940s when the Sino-Japanese War broke out and the American Sisters were interned in a Japanese concentration camp, the Chinese Catechist Sisters continued the works that had been begun in Kaifeng, as long as they were able to. Then when the iron curtain came down in 1949, some went with the American Sisters to Taiwan, where they set themselves up anew and have flourished and expanded; others remained behind on the mainland. I was not in a situation where I was able to try to find any of these Sisters but I understand through another of our Sisters who was able to see them fairly recently that those who remained behind are alive and active, working at a variety of jobs and still in contact with one another, though not living together as a religious community.

The present situation of the Protestant church differs from that of the Catholic Church in China. The various Protestant denominations essentially have been amalgamated into one church, and the churches that are open are served by ministers not identified as a member of a particular denomination. A Protestant Theological Seminary already is open in Nanjing and seems to be doing well. We visited it — and the Center for the Study of Religion with which it is associated — and found the staff and center to be well equipped and well run and the students at capacity. This arrangement, worked out with the government, of a common Protestant church and seminary, seems to be working fairly well at present, though one wonders whether the long-lived differences among denominations can so easily be solved by government fiat. (If so, we should have done it long ago!) No doubt, the ability to worship and teach at all however is worth the sacrifice of some differences in doctrine and tradition.

While the Protestant church is essentially united into one church, the Catholic church, on the other hand, is beset with a serious division created primarily by the problem of relations between Beijing and the Vatican. The origin, though not the totality of the problem, lies again with China's intense desire for self-governance and autonomy, and has been exacerbated by the fact that Rome maintains diplomatic relations with Taiwan.

Desirous of governing and running their churches themselves, the Chinese Catholics decided, in cooperation with the Chinese government, to elect their own bishops and then report this action to Rome. This autonomous and, from the Roman

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point of view, unacceptable action, however, was not corroborated nor even acknowledged by the Vatican. Other actions of both parties before and since that time, especially the establishment and activities of the Chinese Catholic Patriotic Association which ties the official Chinese Catholic church to the Chinese government and repudiates the primacy of Rome, and the consecration in Rome of Archbishop Tang as Bishop of Canton without "proper" consultation with Beijing, have made a difficult situation even more complex.

And at present therefore, there is a whole group of Chinese Catholics who find themselves pulled between their loyalty to their government (an almost "religious" loyalty in present day China) and their loyalty to their church.

Because of all this underlying tension, the archbishops who were travelling with us had a particularly sensitive role to play. They were not there in any official role, yet they did carry the title of archbishop and were perceived therefore in some way as representative of the church. They responded to the sensitivity of this situation with delicacy, and a great deal of tact, I thought. In fact, the whole delegation walked a delicate line between being educators and being religious persons in general we felt we were being welcomed and conversed with usually in both capacities.

We were invited while we were in Beijing to have a special audience with one of the Vice Premiers of China, Yang Jing-ren, responsible for religious and minority affairs, in the Great Hall of the People (comparable to being invited by the Vice President to the White House), and it was soon clear that this meeting was essentially intended to underscore the religious freedom presently enjoyed by the Chinese. After paying due attention to our educational mission, the Vice

Premier took the opportunity to broach the issue of religion in China, particularly mentioning the past contributions of church-related colleges, something which no one else had mentioned in any of our exchanges. The experts in our group considered his invitation and his remarks significant in the continuing dialog concerning church and state in China — and an indication the Beijing is interested in further discussion with the Catholic church about religious issues. An interesting "snap shot" I tucked

firmly in my memory is the picture of Vice Premier Yang in his inevitable blue Chinese suit, seated in the formal circle of chairs — before the beautiful windows of the Great Hall flanked on either side by our two archbishops in Roman collars. It was, no doubt, an historic moment — and one I was thrilled to be part of.

However, the arrest of four elderly Chinese Catholic priests, one of whom a number of the our delegation had met in Shanghai, and four lay persons, subsequent to our return home again gives me pause about the real freedom enjoyed by anyone in China. It is a freedom bounded on all sides by cooperation with the forces of the government and it is still very easy to be considered and denounced as a "counter-revolutionary" for actions and comments considered "criminal activities" in China which in another society would be considered merely free speech. To be patriotic in present day China it is clear that one must never challenge the authority of the state.

During our several-week trip, we took the opportunity at three separate times to meet Chinese bishops, all

members of the Catholic Patriotic Association of course — in Shanghai, Nanjing and Beijing. The meetings were formal (much tea) and usually friendly exchanges through interpreters. The conversations always included an offer to send modern Catholic theology books for the seminary which is soon to open which was always very politely refused ("We are developing our own.") Asked whether they were intending to adopt the vernacular for the liturgy, now a common practice around the world, the answer always was that, "We are a traditional church and want to remain so."

In Nanjing we attended Mass at the Cathedral of the Bishop — a full Latin Mass, with the altar turned away from the people, preceded by the Asperges and followed by Benediction. It was a moment of great nostalgia for all of us, and of great ambiguity. Here we had come thousands of miles to China, proud of its new freedom and anxious to open itself to the world of the west, to find the church exactly as it had been in 1949 when the doors had been closed. Were we to be happy that the church had survived and wanted now to hold strongly to the tradition that has served it so well, or were we to be saddened by this church that, after long centuries of struggle, when it could embrace the language and customs of the Chinese, opted not to do so?

After Mass, we met the Bishop and his assistants in a small, damp room to drink tea, and to talk as usual about our common hopes and mission. It was a very moving meeting, especially when one of the Sisters present asked if there were any Sisters in the parish. We were told there were two and, when we asked if we could meet them, they were produced like magic within five minutes.

They came hustling toward us in the drab blue uniforms worn by everyone, everywhere in China — their wrinkled, leathery, beautiful faces immediately electrifying the whole

group. One of the Sisters was 80, the other 65. They helped out in the parish, doing home visiting, instructing those who needed and wanted instruction, and helped with the altar and liturgy. Most surprisingly, they told us they were two of approximately 90 Sisters working in Jiangsu Province — with no novitiate and no contact with other Sisters in other parts of China and certainly not with Sisters in other parts of the world. The clarity of their eyes, the simplicity of their lives, the story they told of being disbanded during the Cultural Revolution and then coming gradually together again after the "hard years" was a fascinating story of belief and commitment and simple endurance. And they loved meeting and hugging us as much as we loved discovering them. My most vivid memory of China is the excitement of that moment when five American Sisters and two Chinese Sisters discovered all over again their common vocation in a cold, damp room in Nanjing!

What does all this mean? There are so many cross currents — of belief, non-belief — Christianity, Marxism — government, church old, new. In private conversations with the Chinese I met I felt a real surge of desire to believe in something more than the nation, though their belief in nation is intense and strong.

Their seeking for a more complete philosophy of life seems very strong and very prevalent. And the churches are, indeed, full. But China remains a nation only on the edge of Christianity and depending on the winds of change and government policy could move quickly in another direction. My deepest hope is that China will move clearly in the direction of allowing individual believers to express their own personal faith in whatever way is best for them. To do that will not be easy for a country which though it ostensibly allows freedom of belief, is dedicated to propagating atheism and is fearful of any degree of individual freedom.

Women Roles Fascinating

Biography
Editor's Note: China Reflections concludes today with part 4. The four-part series is written by Sister Jeanne Knoerle, president of St. Mary-of-the-Woods College, who recently visited mainland China. Sister Jeanne has had years of study in China culture.

By **SISTER JEANNE KNOERLE**
President

St. Mary-of-the-Woods College

This fourth and last reflection will be somewhat of a pot pourri, gathering a variety of unrelated ideas and thoughts together for comment.

The issue of the role of women in any society is always a fascinating one for me and proved to be equally interesting in China also. Especially so because those we met made a very strong point of the fact that Chinese women were free to anything they wished. And yet, as in so many societies, the underlying mores and expectations put severe limitations on what, in fact, they could choose to do.

While it is true that women can be engineers, the young women with whom I talked did not feel the trade-offs were worth it. I remember talking with several women while we were visiting Zhejiang University, which is essentially a technological university, about why the number of female students was smaller there than at the other universities which offered arts and sciences. Their answer was that the type of jobs they would be prepared for as engineers they would not like to work at. I found this answer puzzling but put it in the back of my mind as a bit of background in the hopes that it would at some time make sense. (So far it has not).

At the same university I asked one of the male administrators why there were so few women in the technological fields they offered. His answer was that many of those fields took physical strength as well as intelligence and that though women certainly had the intelligence they did not have the physical strength to go, for instance, on an archeological dig. About a half-hour later we got back on our bus and as we careened through the city past several construction crews saw a quite significant number of women with pick axes and shovels working side by side with their male counterparts!

At all the universities we visited, I or someone asked what the number of women students in the universities was. Almost inevitably we were told it was one-fourth. Yet we were also told that entrance to the university was granted on the basis of scores in the entrance examinations. When we asked how these two pieces of information could co-exist we were met with a variety of answers, all related to why girls did not do as well in school as boys.

One guide told us, that while boys were naughty when they were in grade school and did not do as well then, by the time girls were in high school they paid more attention to their appearance and less to their school work and therefore fell behind. While this may be so, it is very difficult to see how very much time could be taken up in making improvements in their appearance since their clothing and hair styles are extremely simple and no make-up is allowed. (As we were boarding the plane in Nanjing, our guide told me to be sure to look at the stewardesses since they would be wearing make-up and I would rarely see that in China.)

whether three-fourths or one girl in fact score lower than the boys on the entrance examinations or whether there is an unpublicized formula that operates in the selection process. Under either scenario — a set of cultural mores and expectations that eventuates in women testing poorly, or an official attitude that three times more men than women ought to be educated — the fact is that women cannot, indeed, "do anything they want."

Chinese women, however, are both vocal and aggressive. Historically, and apparently at present as well, they expect to speak and be listened to. They appear at many levels of Chinese society — in the communist party and out. For example, the Vice Minister of Education, Yang Yun-Yu, whom we met in the Great Hall with the Vice Premier was a woman. And as everyone knows, Mao's widow, Jiang Ching, was a power not only as his wife but in her own right as well, though certainly not what one would like to consider a "feminine" model.

My evaluation on the basis of my present information is that the position of women in China is not unlike that of women in the U.S. There are few official or legal bars to their doing whatever it is they want to do, but centuries of behavioral expectations knit into the warp and woof of society take some time, certainly years, to dislodge and move. And I believe the Chinese are not as far along as the U.S. in that movement because they are less publicly honest about what the status quo is.

On a much less fundamental plane, let me talk about some of the interesting experiences of the tourist in Chi-

na. Certainly no one can spend any time in the major cities of China and not be amazed at the sheer number of people. That recognition is especially strong in Shanghai where it is often literally impossible to walk down the street. At any time of the day or night it seems like noontime in Manhattan. The traffic is composed of pedestrians, bicyclists, buses, cabs, and the official cars, usually curtained in back, provided for party cadres and other important people. Unlike Hong Kong, the traffic does not move especially fast, seeming in some way to be paced by the overwhelming number of bicycles. But the bicyclists never seem to be racing as we often see them in the U.S. Instead, they rather rhythmically pedal along intent on where they are going, but in no particular hurry to get there.

But to say the traffic does not move especially fast is not to say that it is not wild. It is. There are apparently no "rules of the road" that are overwhelmingly accepted, even such a common one as staying on your side of the road. And the patterns that result are not unlike a huge racquetball court with hundreds of players darting in all directions, all generally missing one another, with apparent unconcern, by a hair's breadth. I think I spent all of our driving time in China being sure we were going to kill someone (and all of our driving time in Hong Kong being sure we were going to be killed!)

Another unique driving custom is that of using only parking lights to drive at night. The purpose of this custom, we were told, was so as not to blind the bicyclists, never mind if one kills them! Since the roads are

not marked with white lines and since the bicycle traffic is almost as heavy at 10 p.m. as it is at noon, this makes driving a kind of blend of blind man's bluff and Russian roulette. Periodically a driver flashes his lights on to get the lay of the land, then turns them off and speeds on. For all the close shaves we had, however, (about one every thirty seconds) I must admit that I never saw an accident while we were there.

Our hotel accommodations were very adequate in each of the cities we visited. The rooms were comfortable and well appointed. The newest hotel we stayed in was the Yanching Hotel in Beijing and one thing that the Chinese have learned, apparently, is that westerners like heat! It was impossible to turn down, so I slept each night, despite the November cold of Beijing, with the window thrown wide open.

It provided me a very beautiful view of the city and in some ways I felt much more connected with the people of Beijing as the sounds of their early morning stirrings woke me up.

Of course we visited many of the available tourist attractions: the marvelous, opulent Forbidden City, the Ming Tombs, parks and shrines and monasteries, the memorial to Sun Yat-sen, one of the truly beautiful places we saw. And of course we visited the Great Wall, fortunately on a relatively warm day when there was no wind. The drive out there - about an hour and a half north of Beijing - was interesting in itself. The terrain moves from large flat farming areas to the arid, bleak mountains where the Wall is built.

Driving through the farm areas it was not uncommon to see several dozen people in the fields side by side, harvesting cabbages. Seeing this, and knowing that 80 percent of the population of China is engaged in agriculture, underscores the terrible problems facing China as it modernizes. By the year 2000, the projections are that the population will have increased from almost a billion persons, to a billion and a quarter. In order to feel this number, China will need to adapt some methods of mechanized farming. But if it does so, it then will need to be employed in some other pursuits. Since one of the problems of China already is under-employment, it is clear the leadership of China will need, among other things, a variety of talent and a good deal of luck to meet the problems still ahead, problems related in a central way to the enormity of its population.

As we drove to the Great Wall we also saw about 15 or 20 shepherds at various places along the way driving their flocks toward Beijing. Apparently, these were Mongolian shepherds bringing their flocks south to see, and their heavy, loose robes and thonged leggings were every bit like the pictures of the shepherds at the crib of Bethlehem. A most intriguing picture I will keep hidden in my memory was the night, as we were driving across the wide "plain" of Tienanmen Square back to our hotel, that we were stopped by a herd of sheep being driven straight across the square, a study in contrasts between the modern architecture of the square surrounded by newly built apartments and government buildings and the age-old way of life of the shepherd and his sheep.

St. Mary of the Woods Community Affairs File
Biography
Ts FEB 27 1983

Sister Knoerle explains her decision

By LIZ CIANCONE
Staff Writer

Final announcement of the resignation of Sister Jeanne Knoerle as president of St. Mary-of-the-Woods College came as expected Saturday following a news conference in which the long-time president said her decision was "a long time coming."

In one capacity or another, Sister Knoerle has been associated with St. Mary-of-the-Woods College for more than 35 years. She first entered the college as a student in 1945, and whatever the future holds, her deep affection for her alma mater will not end with her resignation as its president.

Sister Knoerle called a convocation of students, faculty and staff Thursday — "those most intimately concerned with the college" — to tell them of her decision to step down. She had earlier notified her board members of her decision and of the formal announcement to come at the board meeting Saturday.

"They agreed that the students and staff should be the first to know," Sister Knoerle said.

Her resignation as president of the college is to be effective no later than Dec. 31 of this year. Accordingly, the board has appointed one of its number, Celestine Hamant, to serve as chairman of a search committee to find a successor. A first priority of the committee is that the new president will be from the Sisters of Providence, but the search will involve faculty, students and staff as



"... this seems like the right time for me and for the college."

well as board members.

"My decision (to step down) has been a long time coming," Sister Jeanne said, "but this seems like the right time for me and for the college. The college is in a strong position now and I can pass along a flaming torch to my successor."

She said she had no firm plans for her future and pointed out that there will be nearly a year before the transition is made. "Having made the decision, I can now begin to look at the future," she said. "I'd like a little time to do nothing."

Longer range plans may include teaching and writing. "I've been involved in education most of my life and have always assumed my career was in teaching," Sister Jeanne said. "And, I'm interested in writing — I studied journalism, you know — and I'd like to do that. Then, of course, there is my interest in Chinese. I may want to do something with that in teaching or writing."

Whatever the future holds, Sister Knoerle hopes that her association with the Woods will not end with her resignation as president.

"I'll want to be gone for awhile," she said. "This will become my successor's institution and I shouldn't be here looking over her shoulder and second-guessing every move."

"But, I am a Sister of Providence and St. Mary-of-the-Woods is our heart. I would hope to serve in some capacity. I am tired, but I am not tired of what I am doing."

Then with the hard part behind her — the decision, the announcement, the formalities — Sister Knoerle turned to a waiting member of her board and said, "Let's find you some comfortable clothes and we'll go walking in the woods."

It was somehow a fitting exit line for the woman who has drawn her strength and her career from The Woods.

Knoerle, Sr. Jeanne

Knoerle, Sr. Jeanne

Community Affairs File

resignation

SMWC president announces

S FEB 26 1983

By LIZ CIANCONE
and
KATHY GURCHIEK
Staff Writers

Sister Jeanne Knoerle, president of St. Mary-of-the-Woods College announced her decision Thursday to resign that position.

A press conference has been called for 3 p.m. Saturday during which formal announcement of her resignation is anticipated. Her post-resignation plans are unknown.

Her announcement to faculty and staff was made at the same time she told students of her resignation, according to Robert Carver, chairman of the history and political science department at the Woods and president of the Faculty Assembly.

Carver said the announcement came "as no real surprise. We've been aware for some time that she has been anxious to go on to other things.

"She has given so much of her time and energy to her office since she took over the presidency in 1968," Carver said.

"We will certainly miss her and her concept of the college as well as her leadership. We hope for some sort of an ongoing relationship with St. Mary-of-the Woods."

Biography

President of St. Mary's Alumnae Association Mary Baker recalls that she was a freshman when Sister Knoerle returned to campus as assistant to the president in 1967.

"She has been the epitome of a Catholic women's college president," Mrs. Baker said. "Students both past and present have had their lives touched by her and have benefited from the association."

First vice president of the National Alumnae Board of SMWC, Lucinda Summers, said Sister Knoerle has continued the tradition of keeping the college modern to the times.

Her resignation came as a surprise but not a shock, she said.

"She's a woman of vision and I think she knows what's best for herself."

Sister Luke Crawford, St. Mary-of-the-Woods, said "Sister Knoerle has done a fantastic job these past 15 years."

Fundraising is a "terrific burden and terrific drain" for anyone in private education.

"Jeanne has done a good job trying to keep the college academically high" and inspired students to an academic excellence, she said.

Alumnae Mary Jane Wynne said Sister Knoerle has "pulled it (college) through some rough times.

I think she has tried to bring the college to the attention of the Terre Haute people."

Sister Knoerle has "made the Woods more well-known" to the community through alternative-type education she has implemented at the college, said Mrs. Wynne.

Although Mrs. Wynne was surprised at Sister Knoerle's resignation, husband and St. Mary faculty member Jim Wynne was not.

Most of the faculty, he said, were not too surprised at Sister Knoerle's announcement. Her plan was to stay at the college for 10 years, and she has been ready to "give up the helm" and move on to other things, according to Wynne.

Sister Knoerle, 55, rejoined the college staff in 1967 as assistant to the president and associate professor of Asian Studies. One year later, she assumed the office of president and has occupied the position ever since.

During her tenure as president, she has sought to establish long-term goals both academic and developmental. It was through her leadership that the college embarked on the multi-year fund-raising project, "Decade XV," to underwrite the school's academic improvement and to develop its physical facilities.

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Sister Jeanne Knoerle

Vigo County Public Library

Our view

Thank you, Sister Jeanne

Sister Jeanne Knoerle has served as president of St. Mary-of-the Woods College 15 years. Saturday, she asked the college's Board of Managers to accept her resignation, and to seek a replacement.

Not only will students, staff and alumni of St. Mary-of-the-Woods miss her, but the community shares that sense of gratitude. Sister Jeanne assures the school she will continue to serve it in some capacity, at the board's pleasure. That will allay the loss some.

She has been dedicated, competent, deeply loyal and energetic in her leadership of the oldest women's college east of the Appalachian Mountains. Under her capable guidance, the Woods has broadened its programs in education, has developed new programs for women, has added new buildings, and enhanced the school's standing among the nation's institutions of higher education.

Sister Jeanne has cooperated in new ventures with Indiana State University, Rose-Hulman Institute of Technology and other Indiana schools. Her extensive knowledge has served the community well as she served on various committees and boards.

Her desire to expand the cultural richness of the area is very evident in the expansion of art, music and drama programs at the college, many of which have been made available to the public.

Not only has her knowledge and dedication served the area, it also has served the nation and beyond its borders. She is recognized nation-wide as an educator.

He professional degrees include a bachelor's degree from St. Mary-of-the-Woods, a masters in journalism from Indiana University and a Ph.D. in comparative literature from Indiana. She was in Taiwan on a Fullbright grant the summer of 1966, and remained until 1967 as a visiting professor at Providence College.

Her commitment to excellence and energetic attitude are evident in her programs at St. Mary's. She has touched the lives of practically everyone in the area through her dedication to service to others.

The city, the area, the state, indeed the nation, have benefitted from her service, particularly to youth, in her chosen field of education.

We salute her as a person of vision and knowledge and wish her well as she moves on to face new challenges.

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Community Affairs File

Knoerle, Sr. Jeanne

St. Mary of the Woods Staff Photo/Randy Prophet
Community Affairs File
FEB 25 1983
Y. Biography

Sister Jeanne resigns as Woods president

Sister Jeanne Knoerle announced to students at St. Mary-of-the-Woods College Thursday her decision to resign as their president.

A press conference has been called for 3 p.m. Saturday during which formal announcement of her resignation is anticipated. Her post-resignation plans are unknown.

Sister Jeanne, 55, rejoined the college staff in 1967 as assistant to the president and associate professor of Asian Studies. One year later she assumed the office of president and has occupied the position ever since.

During her tenure as president, she has sought to establish long-term goals both academic and developmental. It was through her leadership that the college embarked on the multi-year fund-raising project, "Decade XV," to underwrite the school's academic improvement and to develop its physical facilities.

A native of Cleveland, Ohio, Sister Jeanne earned a bachelor of arts degree at the Woods in 1949 — the same year she became a member of the Congregation of Sisters of Providence.



Knoerle

She went on to Indiana University where she earned the master's degree in journalism and her Ph.D. in comparative literature. She has done additional study at Catholic University of America and Georgetown University.

Sister Jeanne, who speaks and writes Chinese, fulfilled a long-time ambition in the fall of 1981 when she visited the People's Republic of China as a member of a delegation of the Association of Catholic Colleges and Universities.

She is active both locally and nationally in educational and professional societies and as a board member of countless businesses and social agencies. Locally she is, or has been, active with Union Hospital, Wabash Valley Goodwill and the Vigo County Mental Health Association as a board member. She is also an active member of the Committee for Area Progress and Grow Terre Haute.

She began her educational career as a teacher in St. Columbkille High School, Chicago, and was transferred the following fall to Providence High School, Chicago. She also taught at Central Catholic, Fort Wayne, and Immaculata High School, Washington, D.C., before being appointed to her first teaching position at St. Mary-of-the-Woods.

She served for nine years, from 1954 to 1963, as chairman of the Department of Journalism at the Woods, leaving in 1963 to pursue graduate study.

Knoerle, Sr. Jeanne

Knoerle, Sr. Jeanne

Community Affairs File

Retiring president honored

S MAY 7 1983

By DONNA CHRISTENBERRY
Tribune-Star Staff Writer

More than 350 people gathered to honor Sister Jeanne Knoerle Friday as she ended her time as president of St. Mary-of-the-Woods College.

The highlight of the tribute was the presentation of an oversized check for \$75,317 to Sister Knoerle to establish a scholarship in her name. Contributions for the fund came from those attending the tribute, alumnae, parents and business associates of the college.

A pen and ink drawing by Omer "Salty" Seamon also was presented to Sister Knoerle.

Vernon E. Hux, president of the St. Mary's board of trustees, presented the check and the painting.

Sister Knoerle thanked the audience for their "extremely generous contributions" to the fund. She said she was completely overwhelmed.

Many local dignitaries attended the tribute and participated in a roast and toast to Sister Knoerle. Among them were Mayor P. Pete Chalos; Samuel Hulbert, president

of Rose-Hulman Institute of Technology; and Alan C. Rankin, former president of Indiana State University. Each speaker represented a segment of the community such as the city, higher education and the cultural community.

Sister Ruth Eileen Dwyer, representing the Sisters of Providence, said in her tribute that to be a Sister of Providence means to live in hope.

"Jeanne, the woman, Jeanne, the president, and the Jeanne, the Sister of Providence, exemplifies that."

Sister Dwyer said that hope was "evident in Jeanne as a skier, whether on water or on the slopes. She demonstrated courage, grace, enthusiasm and hope."

"Who better than a skier could handle the ups and downs, the twists and turns, the slopes and glides as a college president?" Sister Dwyer said.

Anne Knoerle Schram kidded her big sister about their childhood, remembering that "Jeanne was nowhere to be found when it was her turn to do the dishes. She was always reading." From that begin-

ning, she believes the Knoerle family produced this "rare bird on our family tree."

Sister Knoerle thanked everyone from her heart for the tribute and for the contributions to the scholarship fund.

"The Woods has been far more than just a job. From the first moment I stepped foot here, I felt it was a special place for me. That feeling has never left," she said.

Now, however, she said it is like the feeling a child has grown up and you must say goodbye and send the child on his way, or you will cripple the one you love.

Earlier this spring, Sister Knoerle announced her resignation from the office she has held for 15 years, effective Dec. 31.

During her term, the Women's External Degree program and the English Language Institute were introduced at St. Mary's. An internship program for local business and industry also was started.

She received her Ph.D. in comparative literature/Asian from Indiana University in 1966.

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Biography
OCT 10 1976
Community Affairs File
**Sister Jeanne
Will Address
3 Conferences**

Saint Mary-of-the-Woods College President Sister Jeanne Knoerle, S.P., will address three conferences in Indiana during the month of October.

Oct. 15, Sister will speak at the annual meeting of the South Indiana United Methodist Women in New Albany concerning "Renewing the Spirit in You."

The Woods president will be the keynote speaker Oct. 18, at the fall conference of the Indiana Association for Supervision and Curriculum Development in Lafayette, where her address is entitled "And I Will Follow."

Oct. 29, she will speak at the Third National Conference of Teacher Education, sponsored by the School of Education, Indiana University. The conference presentation will be "The Role of the Institution in Teacher Education."

President of the women's college for eight years, Sister Knoerle holds a doctoral degree in Comparative Asian Literature from Indiana University. She serves on a number of national educational and civic organizations and committees.

Vigo County Public Library

Community Affairs File

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Knoerle, Jeanne

Biography

How Did Taiwan Treat Indiana College Leaders? Royally Says Sister Jeanne

5 APR 27 1970



By ELIZABETH CIANCONE, Star Staff Writer

Thomas Wolfe said, "You can't go home again," but Sister Jeanne Knoerle, president of Saint Mary-of-the-Woods College, recently disproved that by returning to Taiwan after an absence of 12 years.

"I expected to find things changed," she said, "but I was amazed and impressed with what has happened since I taught there at Providence College in 1966-67."

Sister Jeanne was one of seven private college presidents from Indiana invited to Taiwan by the government of the island nation. The trip had been proposed by Dr. Edward Penn, president of Franklin College, as a means of attracting Chinese students to study at small private Indiana colleges.

With the U.S. recognition of Mainland China, it was expected the trip would be canceled, but on the contrary, the government of Taiwan was even more interested in sponsoring the trip and entertained the visiting educators royally.

Sister Jeanne was particularly impressed with the economic strides made by the Taiwanese government. Twelve years ago she saw few taxi cabs and many bicycles and pedestrians. Now there are private autos along with the cabs and bicycles have given way to motor bikes.

The native Taiwanese number about 12 million in population, while Mainland Chinese who took refuge on the island when Communists assumed power on the Mainland

number about two million. Even so, the Mainlanders are largely in control of the government while the expanding economy has opened many positions in business to the natives, she observed. The ultimate benefit has been to the economy of the native population which is beginning to assume some minor role in the government.

Although the economy of the nation is "booming" most people cannot yet afford to send their children abroad to school, according to Sister Jeanne. This is especially true at the undergraduate level since the government is anxious to encourage patriotism and requires universal military training of its youth.

Military emphasis is a part of Taiwanese life because officially the government insists it will retake the mainland. Sister Jeanne believes this is unrealistic, and she further believes the government of Taiwan recognizes the fact. "The Chinese are not inscrutable, they are pragmatic," she observed, and it is unrealistic to think an island nation of some 17 million inhabitants could successfully conquer 900 million Mainland Chinese.

Although the Taiwan government hates and distrusts the Mainland government, and professes to fear the Mainland will attempt conquest of the island, Sister Jeanne looks upon this also as being unlikely. "The economy of Taiwan is so much further advanced than that of the Mainland — the society so much more secure — that it would be an embarrassment to the Mainland to have that contrast with

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"People knew (recognition of Mainland China) would come and probably in the long run it will be good for Taiwan because as one official said 'we will have to stand on our own feet.'"

— Jeanne Knoerle, S.P.



their relatively primitive economy and culture," she observed.

She said she had expected considerable anti-American feeling among the Taiwanese, since the delegation of college presidents arrived within weeks of U.S. official recognition of Red China. "There just wasn't that much," she said. "People knew it would come and probably in the long run will be good for Taiwan because as one official said, 'we will have to stand on our own feet.'"

Taiwan is moving from an economy based on light industry and crafts because of cheap labor. "There is no unemployment," the SMWC president observed. However, as the economy continues to develop and urbanization spreads, labor on the island is organizing, signaling the end of cheap labor and a decline of the craft industry's ability to compete on the world market. "The government recognizes this and is already moving toward heavy industry" what Sister Jeanne calls "the next level of growth."

What can a women's liberal arts college offer Taiwanese women? Are women working equally with men in the development of Taiwan? Sister Jeanne says officially women are recognized equally with men and that — like the United States — there is "no overt discrimination." However, women generally are not found in top business or government positions. "What women do with the education they receive is not what men do with the

education they receive," she commented. China has had female "empresses" so there is not a tradition of paternalism among the Chinese.

However, Sister Jeanne smiled, "They didn't know quite what to do with me on the tour." Several wives accompanied their husbands on the trip and the hosts were cordial and charming in arranging activities for them, but Sister Jeanne was the only female college president and somehow seemed to confound the planners.

It wasn't all official, however. She had arranged to meet some of her former students from Providence College at the Taiwanese city of Taichung. They prepared a Chinese-style luncheon for her and renewed friendships and reminisced.

The touring presidents also stopped at Hong Kong, and Sister Jeanne met with families of six SMWC students from there to take news of their children and to bring news from the family back to Indiana.

Sister Jeanne completed her doctorate in comparative literature, especially concentrating on Chinese literature, so she reads and writes Chinese in the Mandarin dialect — although she confesses to being a bit rusty. She also can understand and speak "if people speak slowly." It long has been her dream to going to Mainland China, and perhaps with the new U.S. recognition of Red China she will someday be able to fulfill her ambition.

Community Affairs File

Biography: K

Sister Jeanne Will Attend 'Congress of Presidents'

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Mary-of-the-Woods Colleg
President Sister Jeanne
Knoerle, S.P., will travel to New
York City March 25-26 at the
invitation of Good
Housekeeping Magazine to
attend a "Congress of
Presidents." The program is
the initial event of a major
program in women's affairs
sponsored by the well-known
publication.

The program, called "Women
in Passage," seeks both to
determine how the broad
cross-section of American
women feel about the major
issues that affect their lives as
women, and to provide a
platform for the presentation of
that mainstream view.

The March Congress of
Presidents is an invitational

assembly involving 300 women
from across the country. Those
who have been invited to the
day of international discussion
on the topic "Today's Promise
for Tomorrow's Daughter,"
include women presidents of
national organizations, women
college presidents, women
executives in business, industry
and government, and women
leaders of other major
institutions.

A key feature of the Congress
of Presidents is a poll of the
participants to be conducted
following the Congress, which
will be used in putting together
an assessment of the current
state of women's "passage," as
reflected by the Congress.

The topics will be explored by
the discussion groups led by
advisory committee members
and other distinguished women

leaders. In addition, Ms. Helvi
Sipila, associate secretary
general, Center for Social
Development and Human
Affairs, The United Nations,
will be the principal speaker at
the luncheon program designed
as an international view of the
women's world. Other
celebrated women from the
private and public sector will
take part in various receptions
during the Congress and a
formal dinner which will close
the event on March 26.

Sister Jeanne, president of
SMWC since 1968, is a Fulbright
Scholar (1966), former visiting
professor to Taichung, Taiwan
(1966-67), and holds Honorary

Degrees from Indiana
University. She holds a Ph.D. in
Comparative Literature with an
emphasis in Asian Studies from
IU.

She presently serves on a
12-member advisory committee
for the National Institute of
Health. In 1975, she was
appointed to the Board of
Directors of the Federal Home
Loan Bank of Indianapolis, the
first woman so honored in this
region, second on the national
level.

She has served as a board
member of the Governor's
Commission on the Status of
Women (Indiana).

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KNOERLE, DR. JEANNE

Sister

T OCT 19 1981

Jeanne

to visit

China

Jeanne Knoerle, S.P., president of Saint Mary-of-the-Woods College, will visit the People's Republic of China from Oct. 22 until Nov. 10 as a member of a delegation of the Association of Catholic Colleges and Universities. She is the delegation's only Indiana member.

Sister Jeanne, who holds a Ph.D. in Asian Studies, is currently "brushing up on her Chinese" through intensive sessions with Bernadette Ma, S.P., a native Chinese.

The president of the nation's oldest Catholic liberal arts college for women, Sister Jeanne, is looking forward to the trip: "I am especially glad to have this opportunity now, because Saint Mary-of-the-Woods College is examining its international, intercultural potential. I will be looking for specific opportunities for cultural and scholarly exchange."

The delegation, composed of college and university presidents, board members and other educational leaders will meet with Chinese educators, scholars and government leaders.

As guests of China's Ministry of Education, the 21 member group will visit Peking, Nanking, Wuhan, Shanghai, Hanzhou and Fuzhou before departing via Hong Kong.

The delegation, representing the more than 200 Catholic institutions of higher education in the United States, hopes to find ways to establish new educational ties with Chinese institutions and to strengthen already existing ones.

It will explore student, faculty and scholarly material exchanges. Some formal agreements may be negotiated between American and



SISTER JEANNE
...plans visit to China

Chinese institutions.

Leading the delegation is the Rev. Laurence Murphy, M.M., former president of Seton Hall University. While president, he negotiated formal agreements between Seton Hall and Wuhan University, the Beijing Institute of Foreign Trade and the Beijing Language Institute. He is chairman of the ACCU's Committee for Scholarly Exchanges with the People's Republic of China. On previous visits, Father Murphy also met with Catholic, Protestant, Muslim and Buddhist leaders in several Chinese cities to learn about the re-opening of churches and the freedom to practice religion.

Two archbishops are included in the delegation, each with a long history of active involvement in Catholic higher education.

Indiana native Archbishop William D. Borders of Baltimore, brother of Kenneth Borders, presi-

dent of Powell Stephenson Lumber Co., of Terre Haute, and of Sister Patrice Borders of Saint Mary-of-the-Woods, is on the board of trustees of the Catholic University of America in Washington, D.C., and was the first chairman of the Bishops/Presidents Committee on Catholic Higher Education.

Archbishop Peter L. Gerety of Newark is president of the board of trustees of Seton Hall, and has also been a member of the Bishops/Presidents Committee since its inception.

Two leaders of Catholic education associations will be delegation members: Sister Allice Gallin, O.S.U., executive director of the ACCU and an official observer to the International Federation of Catholic Universities, and the Rev. William McInnes, S.J., president of the Association of Jesuit Colleges and Universities of the United States and an active proponent of international education.

Sister Mary of the Woods

Knoerle, Jeanne, S.P.

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SPIRIT IN '76: KEEPING FAITH

Nun College President Views New Directions To Church

It was 1949 when Sister Jeanne Knoerle entered the religious community.

Along with other nuns, she has seen how change has dramatically affected her religious community and wishes it all could have happened "a bit more gradually."

She is compassionate, then, when she assesses what might be in the future for the Catholic Church. "There are no theological reasons why women should not be priests, but in order for women to be accepted as priests, to avoid creating a chasm, the change must come slowly."

"PEOPLE HAVE GOT to internalize it and be able to accept it. Even if the Pope WERE to approve it, all it would do is tear the whole church apart at this stage. The image of the priest is geared toward his functions within the church," she continues.

"He is the authority figure, the bringer of the sacraments" . . . so there is an implied threat when women want to share in that authority.

She suggests some trauma might be alleviated if priests were to "move in the directions in which women religious have moved and have to ask themselves some of those same questions, throw out some of those structures, go through that same process of not knowing where they are. Since many lay people have gone through these same changes, there are lay people in both camps."

SISTER JEANNE predicts "25 years of continued struggle trying to interrelate what have traditionally been three groups of Catholics — the clergy, religious and laity."

As a way of avoiding chaos, whatever the change, she believes that leaving some options will be a key. She cites marriage as an example: "As I understand it, in the Protestant clergy, there is no option to be celibate — really. It is very difficult, I am told for a clergyman who is not married to get a parish. So what you really have there is NO option."

"If that's what is meant by giving Catholic clergy the option to marry, I don't see that there is so great an advantage. I would say that somehow or another, we would have a clergy, both men and women, who have varied



SISTER JEANNE KNOERLE

(Second In A Series)

("Spirit in '76" is an occasional series which examines how women view themselves in terms of their religion, how women's roles in the church are changing and the possible impact of these changes. Today: A continuance of the reflections of Sister Jeanne Knoerle, Sisters of Providence, president of St. Mary-of-The-Woods College.)

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KNOERLE, SR. JEANNE

Indian Star 10/24/76

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will fall apart if the structures are altered significantly.

"And see, it may.

"Because that would be exactly what happened in women's religious communities when they took the structures away — they DID fall apart. I guess I have enough faith that people need to express themselves in some religious vein that, if those structures fall apart, the ONLY thing that's falling apart is the structure.

"The church, the ultimate relationship of people with God, is not falling apart — it's just taking on another form."

THE ISSUES BEING faced by Catholic women who attend "The Woods," according to the school's president, "mostly are issues that have to do with identification — who they are in terms of God, what is their image of God, what is our idea of God. Can they relate to what their society has said to them as to who they are and about what, sometimes, is a negativism about religious values?"

Women who choose to be nuns, she continues, are "more sophisticated (then we were) in projecting what the future is going to be because they have a different knowledge of what their needs are. The seven novices who entered last year see our lives and know us a lot better than I knew the sisters who taught me when I entered the community."

Now, as then, she acknowledges, marriage and family decisions are pondered as a choice is made. "That was a great part of MY decision because I always had wanted a family. It was one of the major considerations — could I or could I not be humanly happy if I did not marry and have a family?"

"I DO NOT REGRET my choice at all. I have re-examined that choice several times seriously, especially about 10 years ago when all these changes came about. During that time there seemed to be such heavy stress placed on the belief that psychologically and humanly, personal-relationship-wise, you really weren't going to be a whole human person unless you had a sexual relationship with a man.

"It was a very difficult thing and we were hit very hard with that at that time.

"I never really came to the point where I considered leaving but several times I seriously re-examined whether the lifestyle I had chosen 26 years ago was still valid today.

"I think it's a good thing to be forced to have to re-examine that. My choice," she adds firmly, "is a very strong choice." — By JEAN LAMM

lifestyles . . . and this I see WAY down the road.

"I think that theologically there is no reason why this can't be. But behaviorally, culturally, there are all kinds of things that stand in the way of that happening."

SHE DECLINES ANY specifics of future changes, conceding only that "it won't continue as it is. Already the patterns for change are so deeply ingrained that I think it is going to be a very different thing in 10 or 15 years. I think, however, there will continue to be women's religious communities, men's religious communities and some religious communities which will be mixed.

"In terms of the priesthood, we already have a number of ex-priests looking for ways to serve. Even though they are laicized, they still are ordained." In the future she is looking at, the church "would continue to have a group of celibate priests in more traditional roles. We really could open up more variety of lifestyles than we ever had before.

"I see this as a real possibility if we don't do something foolish and close off any of the options by trying to make one of them the only one that is possible."

She comments that "women religious in the Catholic Church are in the vanguard of movements in the church and while this is a good thing for us, we simply are going to have to become more sensitive to the fact that what we MIGHT be doing is pushing against the men as we are moving. We may be over-threatening to the point where it will take longer to move ahead," she explains.

"WHAT STANDS in the way of so much is the fear in the hierarchy of the church in America that the church

Sister Jeanne New ICHE President

The Indiana Conference of Higher Education recently installed Sister Jeanne Knoerle, S.P., as president. Sister Jeanne is president of St. Mary-of-the-Woods College.

Sister is the second Woods president to serve as ICHE head preceded in office several years ago by Sister Marie Perpetua Hayes, S.P.

ICHE is an association of all public and independent post-secondary institutions in Indiana. It meets annually to discuss problems of education in Indiana.

The major outcome of the installation meeting conducted in Fort Wayne was appointment of a task force of six presidents to study recommendations to be made to the Indiana Commission for Higher Education and to the General Assembly.

The task force study will concern ways to address the problem of growing costs which limit availability of post-secondary education for some Indiana citizens and to the several effects of the increasing differential in tuition costs between the public and private sectors of education.

"This task force," said Sister Jeanne, "which unites the public and private institutions in a common discussion, is important and may very well be unique since Indiana has a reputation for cooperation among these two sectors of education."

ICHE grew out of emergency conditions facing colleges and universities at the end of World War II. As a result of discussions held as to ways and means of accommodating the large influx of veterans imminent in the

Continued On Page 4, Col. 2.



SISTER JEAN KNOERLE

Elected

Continued From Page One.

fall term of 1946, there was formulated a plan whereby all the colleges and universities would cooperate to the full extent of their resources insuring that all qualified veterans would be admitted to college. A statement to this effect was subscribed to by all the institutions involved. This statement was referred to as the "Indiana Plan."

A formal state of the Indiana Plan was formulated in 1960.

Co-operative studies have been made by ICHE which estimate future enrollments and future capital, operation, personnel and curriculum needs of higher education in Indiana.

"The Collegiate Consortium of Western Indiana, which includes Indiana State University, Rose-Hulman Institute of Technology and St. Mary-of-the-Woods College, and which has recently been broadened to include Ivy Tech, is an excellent example of such co-operation," noted Sister Jeanne.

Serving on the new task force are: Alen C. Rankin, Indiana State; W. Dwight Renner, Ivy Tech; John W. Ryan, Indiana University; A. Blair Helman, Manchester; Robert H. Reardon, Anderson, and William E. Kerstetter, DePauw. Two consultants are John W. Hicks, assistant to the president, Pur-

due, and Bob Martin, president of Independent Colleges and Universities of Indiana.

Arthur G. Hansen, president of Purdue University, is president-elect of ICHE.

Serving on the executive committee are Helman; Renner; Wallace B. Graves, University of Evansville; Louis C. Gatto, Marian College, and John W. Pruis, past president of Ball State University.

Sister Jeanne has been president at St. Mary's since 1968. She received her bachelor of arts degree from the Woods and her master and doctorate from IU.

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KNOERLE, SISTER JEANNE

KNOERLE, SISTER JEANNE

Community Affairs File
Sister Jeanne
Biography
Named to Board

JAN 20 1978
Sister Jeanne Knoerle, president of St. Mary-of-the-Woods College, has been named to the National Advisory Research Resources Council.

Dr. Donald S. Fredrickson, director of the National Institute of Health, announced the appointment of Sister Jeanne to the Council until Sept. 30, 1979.

The Council, a 12-member panel of scientists, scientist administrators, educators, other qualified professionals and public lay leaders, reviews applications for NIH grants by the Division of Research Resources to fund clinical research center animal resource, biotechnology resources, minority biomedical support and biomedical research support grants. The division is part of HEW's National Institutes of Health.

Born at Cleveland, Ohio, Sister Jeanne received her B.A. degree from St. Mary's, her M.A. and Ph.D. degrees from Indiana University and did postgraduate work at Catholic University of America and

Georgetown University, both of Washington, D.C.

Prior to assuming her present position in 1968, she was Associate Professor of Asian Studies at St. Mary's. Previous appointments include chairman of the College's Department of Journalism, Visiting Professor at Taiwan Providence College at Taichung, Taiwan, and teaching at several Roman Catholic high schools. She has received numerous honorary degrees.

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St. Mary's
President
Community Affairs File
Featured

Sister Jeanne Knoerle,
president of St.
Mary-of-the-Woods College and
chairman of the Indiana
Governor's Commission on the
Status of Women, will be
featured speaker for the second
of Rivier College's
International Women's Year
Series.

The program is scheduled for
Wednesday, Nov. 12, at the
Nashua, N. H., campus.

Also featured will be a panel
of three reactors, including Jan
Downey, career coordinator at
New England Aeronautical
Institute; Ruth Nemzoff
Berman, well-known as a
speaker and writer on women's
issues; and William Dougherty,
chief editorial writer for the
Nashua Telegraph.

The program is entitled "The
Female Image" and will be
concerned with a discussion of
how society defines women and
their roles. The behavior that is
expected of women and the
traditional concepts, the
importance of the full
integration of the human
person, and the development of
women as they discover their
capabilities.

Sister Knoerle is well-known
throughout the country for her
role in the education of women.
President of St. Mary's since
1968, she has served as
president of the Indiana
Conference of Higher Education
and was chosen in 1974 as leader
of the Association of American
Colleges seminars on "The
President As Creative Leader."

She holds her bachelor's
degree from St. Mary's and her
Ph.D. in Asian Studies from
Indiana University. She was a
Fulbright scholar and has
taught in Taiwan.

Among the colleges and
universities that have
recognized Sister Knoerle with
honorary degrees are Indiana
State University, Indiana
University, Purdue University
and others. She has participated
on the NBC Today Show and has
authored many articles and a
book.

Most recently Sister Knoerle
has the distinction of being the
first woman appointed to the
Board of Directors of the
Federal Home Loan Bank of
Indianapolis, and the second
woman to hold the post within
the nationwide bank system.

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KNOERLE, SISTER JEANNE

Community Affairs File

Woods President Outstanding Alumna of Year

18 MAY 1975

18 MAY 1975

Sister Jeanne Knoerle, S.P., president of Saint Mary-of-the-Woods College, received the Mother Theodore Guerin Medallion as an outstanding alumna of the College during banquet ceremonies Saturday evening on campus.

A 1949 graduate of Saint Mary's, Sister Jeanne has served as president of Indiana's oldest liberal arts institution for women since 1968.

The medallion received by Sister Jeanne bears the same black onyx stone as the traditional Woods class ring. First awarded in 1966, to Sister Mary Joseph Pomeroy, S.P., professor emerita of the College, the medallion goes annually to an alumna who exemplifies the standards and goals of the College and of the Alumnae Association.

Nominated by other alumnae for the honor, Sister Jeanne was cited for her untiring efforts to further higher Catholic education for women in a time of change and experimentation.

She is credited with development of a timely curriculum enhancing liberal arts with the needed career orientation for women in today's society.

Outstanding among the new curriculum offerings during Sister Jeanne's tenure as president at Saint Mary's is the Women's External Degree program (WED) initiated in 1973. The program is geared to the older woman who was unable to complete her college work because of career or marriage. It is now possible to earn a degree from Saint Mary's without disengaging oneself from family or employment obligations.

Also, under Sister Jeanne's instigation, representatives of women's colleges from across the U.S. participated in the Lilly Conference on Management Programs for Women on the Woods campus in June, 1974. As a follow-up of this program, the Lilly Endowment, Inc., of Indianapolis has given a \$10,000 grant to Saint Mary for support of a summer training seminar for business faculty in selected women's colleges across the country. The 1975 seminar will run from Aug. 4-13, servicing approximately 50 women's colleges.

Cited by one alumna for her versatility in educational endeavors, Sister Jeanne evidences this in her personal educational background. A drama major and journalism minor as an undergraduate, she earned her master of arts degree from Indiana University in journalism. Her doctorate from IU was in comparative literature, specializing in Asian Studies.

Chairwoman of the journalism department at Saint Mary's from 1954 to 1963, Sister was visiting professor at Providence College, Taichung, Taiwan during the 1966-67 academic year. She holds professorships of journalism and Asian Studies at the Woods. In 1960, she was named Advisor of the Year by the Catholic School Press Association for her work with the SMWC newspaper and literary magazine.

Her other experience includes secondary level teaching in Chicago, Washington, D.C., and Fort Wayne, Ind.

Sister Jeanne, who has also studied at the Catholic University of America and Georgetown University, was a Fulbright Award winner for a Summer Seminar in Art, Culture and Society, Taipei, Taiwan. She holds an honorary doctor of letters degree from Rose-Hulman Institute of Technology and honorary doctor of laws degrees from Indiana State University and Indiana University. The last degree was awarded this month on the Bloomington campus.

Active in securing woman's rightful place in business as well as educational areas, Sister Jeanne is on the board of the Governor's Commission on the Status of Women in Indiana. She served as president of the Indiana Conference of Higher Education for 1973-74 and was secretary of Associated Colleges of Indiana from 1970-72. She is also on the executive committee of the National Catholic Educational Association.

She also serves on the boards of Union Hospital (Terre Haute), the Wabash Valley Goodwill Industries and the Mental Health Association of Vigo County. She has been on the board of United Way of the Wabash Valley since 1971.

Sister is regional chairperson of the Lilly-Poynter project on "American Institutions and the Crisis of Confidence" headquartered at Indiana University. She participated in a series of seminars speaking on "The President As Creative Leader" conducted by the Association of American Colleges during the 1974-75 academic year.

Sister has been featured in "Who's Who of American Women," "Who's Who Among Authors and Journalists," "Who's Who in Religion," "American Catholic Who's Who," "Leaders in Education," "Dictionary of International Biography," "Director of American Scholars" and "Terre Haute's People of Progress."

A native of Cleveland, O., Sister Jeanne entered the Sisters of Providence in July, 1949.

Reunion activities conclude today with Mass at 10 a.m. in the Church of the Immaculate Conception, followed by brunch in the College Dining Room of Foley Hall.

KNOERLE, SISTER JEANNE

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Name Sister Jeanne Director Of Federal Home Loan Bank

SEP 30 1975

SEP 30 1975

The president of St. Mary-of-Woods College has become the first woman to be appointed to the board of directors of the Federal Home Loan Bank of Indianapolis.

Sister Jeanne Knoerle, whose appointment was announced Monday by Dr. Joseph Ewers, president of the bank, is only the second woman ever appointed to a board of directors in the Federal Home Loan Bank System which includes 12 regions across the country.

The appointment, which extends through Dec. 31, 1978, was approved by the Federal Home Loan Bank board at Washington, D.C., earlier in September.

The Federal Home Loan Bank of Indianapolis is the central credit facility and the supervisory entity serving 228 member savings and loan associations throughout Indiana and Michigan. Member banks' assets total in excess of \$15 billion of residential loans and related investments.

The bank's 15-member board of directors is headed by Richard O. Ristine, executive vice-president and secretary of Lilly Endowment, Inc., Indianapolis. The board is responsible for developing lending and related financial policies of the bank as they affect savings and loan associations in the two states the bank serves.

Terre Haute savings institutions that are members of the Federal Home Loan System include: Central Federal Savings and Loan Association, Fort Harrison Savings Association, Indiana Savings and Loan Association, Merchants Savings Association, Terre Haute Savings Bank, Terre Haute Mutual Savings Association, and Wabash Federal Savings and Loan Association. Wabash Federal President Arch Dunbar is also a board member of Federal Home Loan Bank of Indianapolis.



SISTER JEANNE KNOERLE

"We are most fortunate in the selection of Sister Jeanne for membership on the bank's board of directors," Dr. Ewers commented. "Her rare talents and unique insights will add immeasurably to the board's efforts in developing appropriate and effective policies as we move through this period of economic difficulties which has had a most adverse impact on residential construction and home financing."

The college president has been appointed to the bank board as a public interest director. In commenting on the appointment, Sister Jeanne said:

"It is my understanding that as a public interest director, I am there to represent the public as opposed to those board members who represent member banking institutions. It will be particularly important for me to look at the development of bank policies to see how they affect the ordinary consumer. The position is especially important since the development and implementation of federal bank policies have such a wide impact."

"I am impressed with Federal Home Loan System and am

looking forward to my participation on the Indianapolis board."

Sister Jeanne has been president of Saint Mary-of-the-Woods College for eight years. A native of Cleveland, Ohio, she holds a bachelor's degree in drama and journalism from St. Mary's, and both a master's degree in journalism and a doctorate in comparative Asian literature from Indiana University.

In addition, Rose-Hulman Institute of Technology, Indiana State University and Indiana University have conferred honorary doctorates on her. She was also a Fulbright Award winner in 1966 and was honored by the St. Mary's Alumnae Association last May with the Mother Theodore Guerin Medallion as the outstanding alumna of 1975.

Among scholastic and civic memberships, Sister Jeanne includes the Governor's Commission on the Status of Women, Terre Haute Medical Education Foundation, Union Hospital, Wabash Valley Goodwill Industries, United Way of the Wabash Valley, Mental Health Association, Vigo County executive committee of the National Catholic Education Association, Associated Colleges of Indiana and Women's College Coalition.

She is a past president of the Indiana Conference of Higher Education and presently serves as statewide chairperson for the Poynter Project on "American Institutions and the Crisis of Confidence", with headquarters at IU.

Saint Mary-of-the-Woods College, which is located seven miles northwest of Terre Haute, is the oldest institution for the higher education of women in Indiana. In addition to the undergraduate residential program, the college offers the Women's External Degree program for women over the age of 25 who want to complete a college degree without fitting into a traditional college schedule. The

English Language Institute for foreign students who need a command of English before entering American schools, and a series of continuing education and special programs.

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Community Affairs File

KNOERLE, SISTER JEANNE

'The Woods' President

Education (T.H.)

Community Affairs File

S FEB 11 1975

Sister Jeanne Answers Questions On Education

S FEB 11 1975

Editor's Note — This is the second in a series of replies to particular inquiries asked by The Star related to higher education.

Community Affairs File

By RICHARD C. TUTTLE
Star Staff Writer

Terre Haute is fortunately represented by three institutions of higher learning, plus a post-secondary vocational-technical school. All four schools have excellent reputations, built over decades of service to youth.

Each is internationally distinguished in its respective areas of educational pursuits. Each is different

from the other, each has its particular problems, all share in the problems facing higher education generally.

Sister Jeanne Knoerle, president of St. Mary-of-the-Woods College, replies to eight specific questions regarding general

problems facing higher education. Other than being president of the Catholic women's college, she is also director of Asian studies.

+++

Her academic background is

impressive and outstanding. She is a bachelor of arts graduate of the Woods, and earned her masters and doctor's degrees at Indiana University. She was awarded the honorary Doctor of Letters degree by Rose-Hulman Institute; and the honorary Doctor of Laws degree by Indiana State University.

She has pursued her education at Catholic University of America, and Georgetown University. She won a Fulbright Award for a summer seminar in art, culture and society at Taipei, Taiwan in 1966; and was a visiting professor at Providence College in Taichung, Taiwan, 1966-67.

The replies and opinions expressed by Sister Jeanne, replying to specific questions follow—

Q. What important change do you see on U.S. university campuses?

A. Reviewing the long range history of education in the United States, I believe there has been a constant pattern of greater and greater structure and less and less flexibility in colleges and universities over the past 150 years. Much of this rigidity has been brought on by the strengthening of accrediting agencies and the very real need to upgrade the academic preparation of professionals in our society. However, as in so many other institutions, when the structure of education gets too rigid it begins to choke out life and I believe the traumatic changes of the past ten years were aimed at taking down some of the over-rigid structures and forcing in new life. I see some definite signs that these forces are slowing changing the educational establishment — that the learner is gradually coming back to the center of the educational

process. I like that. It is as it should be.

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Q. Have professors changed to meet changing conditions? Are they more flexible do they perform their jobs better?

A. Professors are not a very flexible bunch. They tend to teach as they have been taught — to approach change slowly. However, faced with a different breed of student and with pressures for change from many sectors of the educational world, I think faculty have made some remarkable adjustments to a new reality. I have great admiration, for instance, for the willingness of the faculty of St. Mary-of-the-Woods College to meet and deal with students where they are, and not where they perhaps wish they were. And the ability of many of our faculty to work in the format of the Women's External Degree, which is a very dif-

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ferent teaching experience from that to which they are accustomed, has convinced me that faculty, for the most part, are no more inflexible than most of the rest of us.

Q. Are today's universities generally adequate to meet tomorrow's needs?

A. I think colleges — the good ones — are always in the process of change. Recently many of us have been forced into a process of long-range planning that makes it increasingly necessary to assess the future, and put ourselves into a stance to meet it. Colleges that plan intelligently will, I'm sure, be adequate to meet tomorrow's needs.

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Q. What new roles for the university do you envision? Is the service function overplayed? Should it be expanded or reduced?

A. The major change facing

all of us in higher education is the expansion of the concept of college as an educational experience that takes place between the ages of 18 and 22, into the concept of college as an option throughout one's lifetime. While that may sound very simple, it creates deep and fundamental changes in the role of the teacher, in the relationship of the institution to the student, in the process of education. We are only at the extreme tip of the iceberg of change that that concept could occasion. I personally welcome it as a tremendous challenge to the creativity and flexibility of the college I serve.

As to the service role, I think that the major role of an institution of higher learning is to provide a forum where learning can take place. If the

See SISTER JEAN
On Page 7, Column 5



SISTER JEANNE KNOERLE
President, SNWC

Continued From Page 1

service role interferes with that primary purpose, it is overplayed. If, on the other hand, it provides another opportunity for learning, it can contribute to and enrich the experience of education.

Q. Is there a balance to be attained between teaching, research and service?

A. I have no experience in research since St. Mary-of-the-Woods College stresses teaching-learning and research plays almost no role. We do feel some obligation to serve society especially our local community, in whatever capacity we can, however, and to encourage students to lean by experience that service should be an important element in their life. On a ten-point scale, I would weigh teaching about 8 and service about 2, though in terms of the major responsibility of this institution to those it has a responsibility to serve.

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Q. What is your opinion of today's student — more or less serious? — more or less inclined to study? — more or less inclined to specialize? — more or less concerned with national, international problems?

A. Today's students are particularly serious about being prepared to compete successfully in whatever professional or employment area they choose. This has become one of their major concerns and leads them to want much more specialization without a broad enough base. But it is, nonetheless, a reality with which we must deal. Because of this, at St. Mary-of-the-Woods we

have examined our total curriculum and re-designed it to give students a careful mix of basic liberal arts and career preparation, aimed at making them successful in the expanding job market for women, as well as flexible enough to meet life as it happens. In terms of their national and international interests, I find them (students) somewhat less interested in political affairs than in the late sixties, but more concerned, as we all are, about economic problems.

Q. Do you see our major global problems creating changes in the nature of instructional content in higher education?

A. They already have, and I believe always will. A study we did recently of the curriculum at St. Mary-of-the-Woods over the past 134 years shows a constant development of course content in terms of national or international interests at any given time. I would like to quote a few paragraphs from that study which I believe are relevant to this question—

"In response to growing U.S. involvement in the World War I, and to domestic, economic and political unrest, the college provided U.S. Food Administration courses emphasizing food and nutrition in relation to the war, and also bacteriology, social

psychology, socialism, capital and labor, and contemporary industrial problems. As a result of interest in Spanish, because of increased trade with Spanish republics, St. Mary's instituted a course of study in that language. By 1920, work in Sociology demonstrated some community concern in the form of a practicum in social service.

"There was a general trend in the 1930's toward greater amounts of laboratory work and experimentation in the life and physical sciences, for example, preparing students for research work. The addition of Italian reflected concern with that nation's greater participation in the contemporary world scene. Because of the diversity of course offerings, Economics and Sociology split into two departments; two new sociology courses, social disorganization and problems of child welfare, the latter stressing "the community's share in solutions," dealt with social problems and the consequent social demands.

"America's participation in World War II helped in World War II helped generate some curricular changes at St. Mary's, including the introduction of pre-med and medical technology courses of study; journalism courses dealing with publicity, news and propaganda analysis and public relations; and in the Biology Department, the conservation of natural resources. Temporary non-credit course, such as first aid, nutrition and food conservation, a public speaking forum and radio broadcasting, indicate a degree of involvement in national concerns. Post-war economics and pre-aviation physics also became electives temporarily, in response to the national emergency."

College curriculum, while it must always include the basic knowledge necessary to develop the "whole man" must be responsive to contemporary needs and understanding.

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Q. What do you see as the future nature and sources of funding for postsecondary education?

A. Some relief must be channelled to the middle income family that is not eligible for many present aid programs and hence cannot afford any choice of educational institution. I believe the only way this is possible is through federal or state programs and I thoroughly support such. Some way must also be found for better inter-institutional cooperation to reduce costs in some programs, perhaps by the state providing incentive grants for cooperative enterprises among public and private institutions.

Sister Jeanne has been very active in community projects and organizations. She is a board member of the Governor's Commission on the Status of Women, the Union Hospital, United Way of the Wabash Valley, Mental Health Association of Vigo County, and the Wabash Valley Goodwill Industries. She served as president of the Indiana Conference of Higher Education, 1973-74; was secretary of Associated Colleges of Indiana, 1970-72; appeared on the NBC Today Show in June 1971; and is a member of the Institutional Relations Committee of the National Catholic Educational Association.

Her biography has appeared in Who's Who of American Women, Who's Who Among Authors and Journalists, Who's Who in Religion, Leaders in Educational, and Directory of American Scholars.

Her book, "The Dream of the Red Chamber, A Critical Study" was published by the Indiana University Press in 1972. Several articles have appeared in

publications, primarily regarding China. Her master's thesis was titled "Pius XII and Modern Communications Theory". She is a frequent speaker before service, professional, church and educational groups. She taught in high schools for four years prior to returning to the Woods as chairman of the journalism department. She became president of the college in 1968.

KNOERLE, JEANNE

Biography
Sister Jeanne
Community Affairs File
Named To State
Women Incl
Commission

S MAR 17 1973

Sister Jeanne Knoerle, president of St. Mary-of-the-Woods College, has been appointed to the Indiana Commission on the Status of Women, according to a news release by Governor Otis Bowen.

Sister Knoerle and eight other distinguished Indiana women were appointed to the commission Friday and Bowen said the announcement of seven additional members would be made later.

The commission will be directed by Dr. Lee Ellen Ford, Butler University, an executive assistant to the governor.

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KNOERLE, SISTER JEANNE

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WOMEN'S POLITICAL
GROUP TO MEET

JUL 13 1973
Sister Jean Knoerie, presi-

dent of St. Mary-of-the-Woods College, will be the honored guest at a meeting of the local Women's Political Caucus.

A member of the Governor's Commission on the Status of Women, Sister Knoerie will share information concerning the commission's progress. While this discussion of the Governor's Commission takes top priority, other topics on the agenda include the Equal Rights Amendment, ratification of the organization's constitution and a discussion on the group's proposed task force.

Barbara N. Daily will present information she has obtained through researching the task force of Tippecanoe County.

The meeting is scheduled for 6 p.m. Monday at the home of Margaret Beecher, caucus president, 112 Woodridge. Members are asked to bring a covered dish for a carry-in supper.

Anyone unable to arrive for supper is welcome to join the meeting at 7:30 p.m. Arrangements for the meeting are being made by Janet Arnett, Marge Godfrey, Lois Frerichs, Betty Blumberg and Mary Slinkard, who may be contacted for further information.

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